M2596
Group I, Barn
Thursday July 17,1975

Mr. Nyland: Who was engineer last night, Jerry?

Jerry: Jim Manganiello.

Mr. Nyland: Because the engine was running. Have you listened to it, Ed?

Ed: No, I haven't, Mr. Nyland.

Mr. Nyland: The first part...

Ed: Yeah. No.

Jerry: ...the compressor downstairs. Andrea turned it off but it was already going for quite a while.

Ed: I don't think he knew about it.

Mr. Nyland: No, but...

Ed: He was just pressed into service.

Mr. Nyland: Yah. Yah, but should we give him a book of rules?

Ed: I don't know if he even had instructions.

Mr. Nyland: We have to arrange that better. Office, where are you?

Cynthia: Yeah?

Mr. Nyland: Yah. That's your arrangement. In the future, for every lecture-talk, huh, as we still call them? Make sure that everything is set, including the list, attendance and resume, so that when I get it, that I also have the total attendance - different people who came. And that the cassettes are there. Of course, most of it is done. Only when a little

kind of a building, and still subject to a few rules. But at least, as I say, we are free.

Warwick has not been very cooperative. And we've had a hard time trying to establish ourselves. I often wonder if it was our fault, to what extent did we not represent what we said we were interested in, and perhaps in the very beginning we just made enough allowances and there was too much freedom and there was too much of an influx based on our own understanding without trying to find out what happened to the surrounding in which we happen to be settling. Whatever way it is, I do not know, really. I don't think it is very important to continue to philosophize about it, because it's a question always of meeting conditions as they come and then to use one's best judgment to dissolve whatever problems there are.

I'm glad we are here now. We can continue now - consideration of the crafts I hope in the right way. I hope we can also get together on different activities, setting them up so that they are clear, understandable, workable mostly. We need cooperation from every person, and these meetings are good to illustrate that, because you come here in order to cooperate. The difference between this meeting and other meetings we are holding is that in other meetings we are interested in Work—describing it, how to Work, and receiving results.

In this kind of a meeting we're interested in Being. It's a different step; it's away from Work. It is based on the assumption that we know about Work enough, that we know how to Work, and that we already have reached certain conclusions regarding Work. And that those who do come believe in Work, believe in Gurdjieff, are sincere about themselves—their life, seeing the difficulties under which they happen to live, seeing the nonsense that sometimes is prattled about, and all the different expenditures of all kind of energies going in a variety of different directions for which one cannot even take the

feeling part to an emotional part, we enter into a new kind of a field which is not familiar to us, and therefore there are no associations. And as a result, the motivating force, which comes from a feeling and extending it either in the inclusion of different kinds of life, as I say—inclusion of different kind of people, forms of life that we notice, the universe, at the end you might say, "God overall existing," becoming then religious—is something that the feeling center can do.

An intellectual center cannot do that, as yet. A soul is impossible to divide itself because it doesn't really exist. And the whole trouble with understanding what is Work, is first to emphasize the necessity of an understanding within one's feeling, what is meant by the spiritual development in an emotional sense—the wish to share, the wish to consider others, the wish to understand what takes place in others, a wish to help, a wish actually to love, to care for other people, other forms of life, not only - not stopping by just a few friends, but in a general, in a general way. A group is like that.

The difficulty with the mind is it can only think, can only associate. It does not know a moment of existence. It is not as yet clear enough to come to a conclusion instantaneously, because even if there is a deep insight, there is constantly with it a wish to describe it in some way or other. That is a tremendous drawback on the part of the mind. It is simply a description of the unconscious state. And it cannot be helped because that is actually the way we keep sleeping. I always call it, that is the 'result of the consequences of the organ Kundabuffer,' that the mind cannot function openly and purely as it ought to, in two different functions. One is that what the mind can do in recording, and recording sometimes in an ordinary unconscious way, with associations and with the interference of feelings and so forth—in general for the maintenance of oneself. But that it ought to be possible also that the mind could be deepened and that the property of the deepening is an

feeling is then taken away from oneself, mostly, and given over to the love of mankind as a whole. The love of God belongs to that, because that is the real reason why He cares about us. He is, in that sense, an emotional state par excellence, not interfered by ordinary little bits of feelings, because that doesn't belong to Him. To Him belongs that what is His life in its full freedom of existing. And the aim for a person is to try to understand emotionally how he should start to live in accordance with that rule of an emotional understanding, doing away then with all forms of partiality.

Because partiality is fostered by one's feeling and the close proximity of the 'Do-Re-Mi' to that what is the physical body—the 'Do-Re-Mi' of Kesdjan. But all of that belongs to one's unconscious state. And for that we have the possibility of making an inroad into our feeling by means - or, rather, into our personality by means of a feeling. That, you might say, is the 'Achilles heel', where there is the possibility of affecting something that can still change over into a further potentiality and is not limited to just what the body is as an ordinary Man Number One, Two, and Three.

And looking at it that way, you must understand, in answering your questions, that you must emphasize first the desire to wish to live; that there has to be a very definite reason why we want to Work. And that the reason for that kind of Work is simply to find out what we are. There is no other reason. It is not the wish to create an 'I'. It is not the wish even to change one's ordinary unconscious state into Consciousness. It is a wish to find out, what are we, as human beings, as an instrument for the further possibility of growing out into that what we sometimes can call 'Individuality'. But all the time the answers have to be based: What kind of knowledge did you acquire when you made an attempt to Work? And take no "no" for an answer, because it was rightly said last night that a person who starts so-called to talk about his 'Consciousness' does not know what it

when, then, I am." It belongs, as it were, to a discovery, that actually the only reality is my Amness. And it is of not very good use for a person who, almost, just starts. The particular mantram to be used for them is saying, "I have a body": with the emphasis on "I", emphasis on "have", emphasis on "a", and emphasis on "body." That is a little task one can give, and with that they can live.

"Life is only real then when I am," it belongs to a different sphere. It belongs to a real acknowledgment of the state in which I am, with all my so-called shortcomings, all my vices, all the different things of self love, vanity, tendency, pride, things that are constantly in the way of seeing myself for actually what I am. And this "Amness" that we talk about in the Third Series is an Amness of that what 'I' in reality is, and it has very little to do with the manifestations of that what is aliveness. It has to do with 'I' as being alive, in that way existing as 'Am'. It is not a description of a human being. It is a description of that what belongs to a human being when he wishes to find out the reality of his life for a further possible development of himself. That's the meaning Gurdjieff gives this "I am."

If one doesn't do it, if you don't separate it, you are liable to have just a little "I am," like "Ave Maria,"saying it, saying it, saying it, saying it without any rhyme or reason, without any intensity, without any feeling of actually what is this truth of my Amness.

Because it must be understood, when one talks about one's Being it is not easy to talk about. It is something quite fundamental. It is not just a little behavior form. It's not just something that belongs to an exchange, or a communication between people. It's quite different. It's something that belongs to one's private life, about which one does not wish to talk, about which one sometimes is really ashamed. When one is really sorry that one cannot be what one feels one could perhaps be and wishes to be, and the incapacity, the inability to be that, and to suffer because of that inability, not having learned as yet enough

We have to learn these kind of things to distinguish what we are talking about. We're not talking about ordinary life any longer. We're talking about an aim, talking about how to be as a human being ought to be in relation to his God. Not in relation to his other friends and people; it is not important—there are thousands of ways you can develop that if you want to. Thank goodness there is a certain section in Work that also has the same object. But in that object there is the necessity described of having an 'I' with you when you change your motivations and you change your behavior. We call that 'Experiment.' As you know, it is preceded by Participation. Participation simply means to be Awake while you are living, and to try to keep this 'I' present to one in ordinary forms of behavior.

You see, you don't make those statements so easy, because you are, every once in a while, allowed to see what you are and think about it and come to certain conclusions about it. But this damned rationalization process, that always creeps in from the mind, will not allow something to exist that you really don't like, although the signs point in that direction, even if you would want to admit it, you don't know what to do about it. And you try to live through it and simply 'accept' it, you say, but you don't accept it. Because if you actually could accept it, the introduction of Objectivity would make you free from that what is.

There is a tremendous difference which you must remember. Work will give you, in time, the same solutions that any other desire on your part may want to pursue. It doesn't matter what kind of religion, what kind of philosophy, what kind of therapy. It will always give you knowledge of yourself, but that knowledge will be permanent. That's a tremendous difference. And I wished that you would keep that in mind, simply that you haven't gone far enough to actually experiment in that period, that you haven't even gone far enough to try to Participate with an 'I' in that what you are doing; that simply means

But when there is something like a command from outside telling you, and sometimes incidentally paying for it, then you are willing to do it. The strength should be within a person, willing to do that what he sees is necessary for himself to do. And that it has an enormous advantage which you don't get when you have to go to a sales conference and you hate it ever after. Even if you behaved like a nice human being and you did your task, it is - that is, it did not come from within yourself.

A wish for a Being must come from within a person based on the realization of his slug-ness, of that what he actually is as a human being—not worthy very much, just enough to be able to live on Earth; not at all equipped to go in the rest of his own little Solar System, being constantly thwarted even in his attempts, and having to admit that he is asleep practically all the time. That is the one thing that first has to be understood: that one does not want that. If that's the case, there is within one a desire for freedom. This desire comes from God. That is the realization of being a child of God; realization of life existing within one, and such life being part of the totality of all life existing in the Universe, and a Man becoming a part of that; that is, a partition - partitioned off originally—apart from it in the beginning but now realizing that it is that, in principle, as unity.

And that realization for himself gives him a desire to continue on the road of his freedom. It comes from inside out. It is not laid on him. Because if it is from inside out, it is permanent with him in his life, because it comes from his Magnetic Center. It comes from that kind of a wish for freedom in the realization that the bondage is one's behavior, and not knowing exactly what to do about it, even if you do see it, you don't know what form of behavior you do choose, because all of them are unconscious and all of them are alike in bondage.

sheets of it. How many times over the years that there was a plan: Oh yes, we have to look for a printing shop, we have to find out. Unnecessary trips we made in the country to visit little bits of this and that. I would almost say, Gurdjieff having absolutely no desire to print, than only to go through these kind of preliminaries, extending them over such a long time, until the time was really ripe to publish it. And then, in a year or so, we did it. And it was done before he died.

This is such a different attitude. And I would like you to understand why Work on oneself requires time. Because one has to go through exactly the same thing with oneself. It is not bought in a concentrated effort. It is bought only by a constancy of application in different conditions of life over several years. Then it can become permanent when it becomes part of your life, and part of your 'Amness.' And the reason why one keeps on talking about it, is to keep on being reminded of the necessity that Work is still Work, and is not as yet accomplished. And that it might take a long time before even the true forms of Observation are understood; or what is actually Impartiality; or even, as I mentioned, Simultaneity—what is meant by that concept of oneness at the same time, concept of a moment. And that one has to learn to apply that in daily life; to see, that is the research of oneself, of becoming a Man in life as then one wants to live in accordance with certain concepts which gradually become clearer and clearer. And eliminating the confusion of all the different ordinary elements of ordinary life entering constantly, interfering, and without having any rhyme or reason to be there, not even knowing how to throw them out. Because when one lives in the subjective world, everything of subjectivity is of equal value when it comes to the possibility of freedom. But of course we don't understand that with our mind. We think that the mind has a judgment about spiritual values. All it has is a little judgment about what is a little better form of behavior.

to live in accordance with a little bit of a dogma, and a little bit of a form, and rules, and organizations, and judgments, and inquisitions, and killing people on the basis of that what they believed in as God-like.

That is the difficulty. We don't recognize. You're almost afraid of using the word 'God', simply because you don't know what is meant by it. And then only when there is a realization within oneself that there is something of that kind within a person, that kind of a god-like quality that makes you stammer and not wish to say what is what really, because you don't dare, and you are afraid of touching it, because it gives you a feeling of, how will I say, 'losing' yourself in the presence of that what has that kind of quality. And then it's only possible to have a sigh and say, "Oh God." Something of that kind that you then feel for yourself; say, "Well, that is, after all, me, because I remember that must be me." That kind of strength, you see, that you should have when you recognize it, and that you don't give up until you actually find that that what is this particular concept can bless you.

Whenever you have ideals, whenever you want in your life to reach something that is worthwhile, whenever you think you are convincing enough to yourself that you can do it, and that you want to set out on that kind of a road, don't give up; because most likely that what you, what you see in the very beginning is very clear as to the possibility of becoming that. And that you get snowed under, of course it is logical. You live on this Earth, and you live in the presence of a hell of a lot of unconsciousness, and a lot of junk, and a lot of crime, and a lot of disrespect for human life, a lot of disrespect for truth, and a wish to be crooked. Of course, it is difficult in this life. It may have been a little easier, I don't know, hundred years ago. Maybe if I lived there I would be able to tell you. At the present time all I know is my little life, and the different considerations that of course I have had in trying to see what can be reached by me; poor little me wishing, having ideals and wanting

talking about. It is when you actually are confronted with that what is the honesty within your own essential Being. When you can read sometimes - I remember, in a very impressionable age I read La Reve, by Zola. I was, at that time, so-called a little bit 'in love,' and felt so and so, and that and that would be just beautiful. And there, for a day and a half being confined to a boat, not being able to get off it, I had bought this Zola. La Reve: the dream. And I read it continuously, from the early morning 'til late at night, that one day. It happened to be on the Straits of Malacca going from Singapore to Sumatra. And there I was, reading this, and comparing it, and seeing then, and I said to myself, "But that what is described here as feeling, and caring, and actually loving, I know. I know I'm capable of it because I recognize it. But then when I compare it with what was I just a couple of weeks before have so-called 'confessed' to someone, that I cared for her, it is not the same." And I was dishonest. And it was a terrible shock, together with all that what was beautiful, because it called on my conscience; it said, "What have you done, in that way, what was it that you did say, and to what extent are you responsible for your saying, which was not the truth in accordance with what you now experience?"

How to act on such a thing, you see. That is a question of one's conscience. When one has to see what is the honesty of oneself, and not to wish to violate that. Not to let anything go by that you know was wrong. Trying to correct it. How honest can you be in relationships with people?

Now we talk about real life. We talk about that what is the level of your Being in relation to each other, here at this Barn, and this group, and your behavior forms stimulated by that what should come from within, in your essential essence, to behave like a human being ought to behave, and to wish, as one says, to become a 'real' Man, harmonious and in equilibrium, and whatever other definitions one gives for it. Living with

otherwise ask, "How are you?" If you're not interested in going into that, don't say things that you can avoid saying. Try to remain simple in your honesty. Then perhaps you can manage it. But when it becomes too complicated, you're much too much involved in a variety of relationships with different people, and you are thrown together in a group, and there is no time for yourself to come to the real sense of what you are.

Try to remember that in Work we start with Observation. We start with the development of a Conscious attitude towards oneself, becoming Conscientious as we learn. We start, then, on a new phase of having that what is god-like present to myself—my - myself, unconscious human being—correcting me, telling me, showing me, indicating what is wrong from the standpoint of Objectivity. Not from the standpoint of ordinary life. What is wrong from the standpoint of the presence of an 'I' being with me and seeing, and recognizing, and becoming acquainted with my way of behavior. And I, as an ordinary little bit of a human being, wanting to listen because I've said, and made up my mind, "Sooner or later I am going to be a Man, because that is what I wish." That is my "heart's wish," I say. And because of that, I listen to this 'I' telling me all kind of little things. And they don't mean very much. And I rationalize it. "Oh no," says this 'I', "Don't rationalize. That doesn't belong here. I will walk with you for one mile explaining, I will walk with you for another mile wanting to hear your answer."

That is the idea, that if one is Participating, it is part of a plan of the life of one's Being. And then, with that you become acquainted with yourself. And you see your life in all the little bits of tendencies, and the big things you do, and your behavior, and your attitudes, and the sayings you have, and the cliches, and all the different things that are nonsensical and still come out and about which you have no particular control because that happens to be automatic. But, you see, it's necessary to see these things without criticism,

Because, you see, that is what we know of ourselves.

When a person feels he is needed in a group, it is so beautiful. You must learn to understand that, how we become dependent on each other. How, in this theory of living, of Being—not in the theory of Work; in the theory of Being and becoming a Man—one is dependent on others as they are dependent on you, on each one of us. And how often, when we are honest, we know we failed. A word is said, and years of suffering are necessary to undo the effect of such a word. Of course, you might say, it is a serious matter. Yes, it is serious. There is no question about it. It is something we think about in your inner, inner chamber. It is not superficiality. It is not just using a couple of phrases, or trying to get an indication that you have Worked. It is the reality you bring to a meeting like this, of that what is your honesty put on the table for anyone to look at. If you will want that.

Because you have to be careful that you don't expose yourself too much, and that then you will have fear. You will have, already, a great deal of fear to show the truth to others because you don't trust them. But when there is a realization that each person belongs, as it were, to someone else, and that all of them ought to be able to work together in some way or other, and that requires a trusting of each other and not jealousies; not anything that has to do with conceit, or anything that will have to do with fear. Because, what is there to fear? I am what I am, and I can stand on my own feet by saying that, because who has a right to tell me that I should be different? I know what I am. As long as I know it for sure, no one can tell me different, not even God. And that is the aim—if I know how I behave, and in what way perhaps I should have been different, if I happen to know that. Sometimes I don't even know it. I know it's wrong, but then I will try to do differently to see if, in the presence of an 'I', there is that form of behavior, sanctioned.

realizes, then, that that what is, isn't; and what isn't, should be. When I can see that I am willing to die, I'm entitled to live. It does not mean that I will live. I'm entitled to it. I have a choice. When I can choose my words; when I can choose the expression on my face; when I can choose enough of the tone of the voice, becoming convincing or not, or strict or not; when I become sufficiently adept in having a posture which indicates that what I am, wishing to create a certain impression of a certain kind for a certain purpose, then one gradually starts to see what is harmony.

Harmony is the flexibility of a Man to be at any one time, in any flexibility, Harmonious. Then he is a Man. Then he is able to listen and to digest instantaneously. Then he is able to be a Man, being able to follow that what is the energy within him, purified by his emotion for the purpose of reaching constantly and constantly. Listening to the glory of God, and appreciating the fact that he happens to be alive, and willing to submit, in that kind of devotion, that what is his life for the sake of God Almighty. In that way understanding the purpose of why he was really born, and what is the necessity for him to live on this Earth in a constant reminder of that what was the reason for his birth, and what now he has to do to find out in order to alleviate the conditions of misunderstanding, and to introduce, time and time again, the concept of a fusion based on an understanding of eternity.

I know what I'm talking about, how difficult it is. I know that I try to hold up for you, as a group, something that is just a wonderful idealism. I knew that we all walk with our feet on the ground, and that we are constantly in contact with Mother Earth. I know all of the desires on the part of a human body and what that wishes for itself in selfish desires. All of that, yes: "Homo sum." I quote again EST: "*Humani Nil Est Aleinum Puto*" [I am a human being, so nothing human is strange to me.] You didn't know that "Est" appeared in

is; everywhere and always; and then starts to include that what is here—that what is subjective, wherever that is, of subjective; it includes that what is Objective, wherever it is Objective. And in the totality of all, there is infinity. There is God in eternity. There is timelessness, forever and ever, without end. Sometimes one prays for that as an experience, and all during the day you hope that you will remember. Goodnight.